RELIGIOUS.

A Sunny Sabbath .-- The Story of Soul Salvation Retold in the City and Suburban Churches.

Father Gavazzi on Evangelization in Rome.

Life as a Conflict, by Henry Ward Beecher.

Lukewarm Catholics Warned by Father Beaudevin.

Father Kane Relates an Oft Told Tale.

ty-fourth Anniversary.

Dr. Chapin Celebrates His Twen-

Confirmation Services at the Church of St. Alphonsus.

GRUECH OF THE DIVINE PATERNITY. The Tonets of Universalism-Twentyfourth Anniversary Sermon by Rev.

fourth Anniversary Sermon by Rev.
Dr. E. H. Chapin.

The Church of the Divine Paternity, corner of Fifth avenue and Forty-fifth street, over which the cloquent pulpit orator, Rev. Dr. E. H. Chapin, presides as pastor, was yesterday morning filed to overflowing. Two features of special interest gave unusual character and brilliancy to the occasion. It was known that Dr. Chapin would preach a sermon commemorative of the closing of his twenty-fourth year as pastor of the church, and the occasion, it was believed, would elicit a discourse exceeding, if possible, the cogent power and brilliant rheteric characterizing his ordinary pulpit utterances. Another circumstance tending to swell the congregation to its unwented extent was the fact that yesterday closed the engagement of the young and gitted soprano, Miss Emma A. Abbott, whose magnificent voice and splendid singing have been such features of attractive interest at this church for the past year. The transcendent beauty of her voice was never clearer, never more richly sonorous and more bird-like in the purity and brilliancy of its tones than in "Jesus, Saviour of My Soul"-a song in its wide range of expression most specially adapted to her wondrous voice. She sang saveral other pieces in concert with the choir, but the grandly swelling compass of her voice vising clear and distinct above the others, gave almost the effect of soles. Miss Abbott sails in a few days for Europe, to enter upon a ourse of musical studies preparatory to appearing upon the operatic stage. Young, a soul devoted to her bigh art, and with a steadiness of application unusual in one of her years, a brilliant future assuredly awaits her, and, reluctant as is the congregation to part with her, she goes away with the gles and her capacity to attain the highest niche in her newly chosen profession. Dr. Chapin's text was Ephesians 1., 6-"One God and Father of all. who is in all and through all and above all." He began with stating that the great at things in motion are the least twind and startling. The brilliancy of the rainbow and the subsole of the sunset are among the most magnificent things in nature, and yet their freeponey causes them to be but little noticed. In the arms the siphabet is most wonderful. The bible is freely ated with game. One of the finest of them is the rext. In fact, and we have

of the finest of them is the text. In the first place it contains the declaration of the first step in religious life is belief of God. It is not necessary, in the first place, to clear the miod of athelm. The belief in God is maural; athelem is artificial. Herein is embodied the idea of something beyond. It is something beyond a third conception. It is something clear, defined, absolute. The more we examine the wast action of nature the more certain becomes the convection that there is one God. In this is the idea of unity. Objections to

something beyond a thind conception. It is something dear, defined, absolute. The hore we examine the vast action of nature the more certain becomes the conviction that there is one God. In this is the idea of many. Objections to

may be based on acted the more certain becomes the conviction that there is one God. In this is the idea of anny. Objections to

may be based on acted the property that is the advision to the idea of anny. Objection to the idea of the idea of

mission to the celored people of the United States which Dr. Vaughan has organized Father Kane recommends all who have any prejudice against the colored people to attend and have them removed, as he is confident Father Burke will

remove them if they are movable.

The regulations for the celebration of the "MONTH OF MARY"

in the Cathedral are as follows:-There will be bene diction of the blessed sacrament ever evening during the week, at seven o'clock, Saturdays exduring the week, at seven e'clock, Saturdays excepted, and the service on Sunday will be celebrated during the vespers. After reading the Gospei for the day, Father Kane preached on sorrew, which he regarded as a blessing and not as a curse. He opened his sermon by refering to a passage he had pust read in the Gospel, in which the sorrew of the Apostles at the departure of Christ was spoken of. These were indeed, said Father Kane, sad times for the Apostles, who were now to be deprived of the companion, Instructor and consoler. They were now to lose Him; but their sorrow was but the forerunner of untold happiness. They were to receive the light of the Holy chost, which was to strengthen their faith, and enable them to "dight the good fight of the Lord" with stronger souls and more convincing tongues. That sorrow is the inevitable lot of all mertals during their stay "in this valley of tears" is too true to need any further proof at my hands. All history conclusively proves that all of us haust suffer our measure here on earth. We are told is the Scriptures that God tries those whom He loves, and Job is the symbol of the life of the just.

Who of all carth's creatures did God love more than the virginal, speltess mother of His only begotten Son, our Saviour, Jesus Christ; and who of all of us can claim to have felt the same exquisite angulish which plerced her most tender and pure soul at seeing her Sou, her Saviour, her Redeemer and her all crucified before her eyes. And yet with all this anguist and sunfering she is the model and perfection of resignation and the will of heaven. She should be the model of every true Christian, but many of us too often forget her sufferings, and think Christa hard god when he gives us troubles, which when we redect, we find necessary to our selvation. How can we, who come into the world walling and leave, it with a groun of expectation, hope to escape the lot of those who were nore bicased—more virtuous and more self-denying than harded processity. That "God does everything for cepted, and the service on Sunday will be cele-

BY. ALPHONOUS! REDEMPTIONIST CHURCH.

Address to the Irish Societies by Father Tom Burke and Blessing of a Banner-The Rite of Confirmation Administered to 400 Persons by Bishop Lynch, of Charleston, S. C.

Yesterday the neighborhood of Union square was made unusually lively by the strains of music from Manahan's, the St. Patrick's Alliance and helf a dozen other bands, which were discoursing sweet and patriotic sirs to about six thousand men belonging to the Father Mathew Temperance societies and other civic bodies who were forming in line around the square, preparatory to marching down to the Church of St. Alphonsus, in South Fifth avenue, to listen to an address from the gifted Dominican orator, Father Tom Burke, who had promised to be present during the services. The St. Patrick's Mutual Alliance numbered about four thousand men and made a sylendid appearance, headed by their fine band, in green uniforms. The other socie-ties numbered strongly, and all carried bandsome trish and American flags. The St. Patrick's Mutaul Alliance bore aloft the handsome green banner made for them and presented by the Nun of Kenmare. On the arrival at the church it was found that about five themsand people had called do it by their and the church it was found that about five themsand sented by the Nan of Kenmare. On the arrival at the chareh it was found that about five thousand people had collected in the vicinity, and the crowd was only kept back by the most stremons shorts of the police, who guarded the door. Several of the Resignationist Pathers, among them Father Superior Weyrich, stood on the steps of the sacred edifice until nearly all the nembers of the specieties had entered the chareh. The green banner of the Nun of Kommars was taken was only kept back by the most stremous efforts of
the pollee, who guarded the door. Several of the
Rejemptionist Fathers, among them Father
Superior Weyrieb, stood on the steps of the
sacred edifice until nearly fill the members of
the societies had entered the church. The
green banner of the Nun of Romanasy was taken
from its frame and borne to the foot of the alfar.
The great Dominican then addressed his andience
in a mont fervid and elegant strain, speaking to
the men before him as being born in the same land
with himself, and having an undying love for the
same groun day of their mother land. At the clostost attention by all prezent, the green banner was
selemnly blessed by the elegant Dominican, and
handed back to its subhall custodians.

After the close of this solemn ceremonial a band
of about two handred and fifty young belies, all
dressed in white desses, with heavy wreaths upon
"Nuremberg," Hymn 421, tune—"Coronation," and
was remerced in a very pleasant and charming
dressed in white dessess, with heavy wreaths upon

dressed in white dresses, with heavy wreaths upon their heads, marched find the church, and about one hundred and flay men and boys, with flowers in their buttonholes, succeeded the full young girls. These were the candidates for confirmation, and with each neophyte was the godfather or godmother, who acted as spiritual sponsor in the sacramental act.

act.

Bishop Lynch, of Charleston, S. C., arrayed in pontifical robes, stood in the sanctuary reading from a book, while on each side of the venerable prelate stood a Redemptorist Father in cassock and surplec. As Bishop Lynch rubbed the oil on the forchead of each candidate, and smale the pirl or boy on the cheek, a Redemptorist Father with a piece of wool robbed of the state of the oil from the forchead. About four handred and fits persons of all ages and of both sexes were confirmed by the Most Rev. Bishop, and the ceremonies were most impressive. the Most Rev. I most impressive.

THE FREE CHURCH OF ITALY.

Father Gavazzi at Steinway Hall-The Prospects of Evangelization in Home.

Steinway Hall was only comfortably filled yester-day morning, when Father Gavazzi was announced to discourse upon the "Free Church of Haly." There were numbers of seats vacant throughout the seem filled with that enthusiasm over the old Italian which greeted him so warmly at the Association Hall on Saturday night a week ago. The oddity of his manner and the difficulty of understanding his English doubtless persuaded many who fully appreciated the magnetic power of his elegenence to forego hearing him yesterday. It was only after he blineelf became enthused with his own ardor, and had forsaken the pulpit and taken the whole width of the stage in which to manœuvre while he talked, that the congregation had learned to overlook the French vivacity of his action and listen to the Italian fervor of his language. Dr. Hepworth, Dr. Thompson, Gavazzi's colaborer in the work of Italian evangelization, and a number of prominent Christian gentlemen and ladies were seated on the platform.

of a great and clear revealable. Tracing out the Ephility of a great and clear revealable. Tracing out the state of a great and clear revealable. Tracing out the state of a great and clear revealable and the plantorm. In the state of a great and clear revealable and the plantorm of the state of a great and clear revealable. The plantorm of the state of t Dr. Hepworth introduced Father Gavazzi by re-

the free capital of Italy, and Rome is the free capital of Italy. I hoped to be able to preach my evangelical doctrines in Rome. I do preach my evangelical doctrines in Rome. Did I see things rosy then? The tables are reversed. We live in strange times, my feiends.

When our Church first budded the Romish clergy laughed. We gained some converts, and then they sposed its. We prospered and they excited the people against us. We continued to improve, and they ventured to discuss with us, but the discussion was forbidden by the Pope. Some sects do not favor our Church because we are not denominational. The secturian divisions of the Protestant Church have been healed in Italy. Where in other countries the Church has divided into little groups, broken up into violent sects, in Italy our Church has become united out of a division. We have formed one united Church out ofmany divided ones. The Directing Committee at Milan have as treasurer and secretary a Scotch infinister residing at Florence, and as president an American. The Committee of Unification met in Milan in 1820, and succeeded in compromising all disterences and founding a real united church—nay, a national church—the Free, United Church of Italy. Free, because we are free from State interfesence; free to preach in spite of the government if need be, and free from Romanism. Denominationalism cannot be brought into Italy. If we preach Calvanism the Lutherans are disgusted; if we preach Nethodium the Presbyterlana are horrified. We leave issue to take care of themselves. We, Italians, of the Stop not at the Lateran Councils; we stop not at the Nicene Council; we stop not at Luther's Reformation. We go back to the Apostle Paul. We stop not at the Resonance of the stop not at Luther's Reformation. We go back to the Apostle Paul. We stop not at the Resonance of t

precincts.

The reverend gentleman then pleaded heartly for the grand donation which he had reason to expect America would make for his Evangelical church, and closed with a very fervid benediction on the people of this nation and of Italy. Frequently during his discourse murmurs would run through the audience at some of his witty alusions, and once or twice the audience was moved to hearty appliance with hands and feet. At the close a collection was taken up.

CHURCH OF THE HOLY TRINITY.

Preaching the Commissioned Work of the Christian Ministry-Sermon by the Rev. Dr. Nicholson, of Newark.

The Church of the Holy Trinity was well filled last evening by the usual elegant and pious audience. The Rev. Dr. Nicholson, lately the rector of St. Paul's Church, Boston, and now of Trinity, Newark, preached a sermon from the Epistle of Paul to the Colossians, L, 28-29:- Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily." his subject being "Preaching the Commissioned Work of the Christian Ministry." He began with a long, elaborate and erudite introduction.

CHRISTIAN RIGHTEOUSNESS. was beliving in Christ, born not of blood nor of the will of the flesh, but of God, who, in the solid substonee of His Identical word, is our substituteour present salvation, in whom 'we have wen the forgiveness of clos. "Be not afraid—only believe."

our present salvation, in whom we have wen the forgiveness of slos. "Be not afraid—only believe.' Then we have Him Huminating with His own presence the faith in twilch we shide. He who does not believe loses the very power incaranted to save the lost. So Paul preached philosophy. Deech never accomplished it, but proplitation—God's reconclidation with God. Christ is one righteens and only possible help before God. Nor, were He here to-day, would He preach

HIVALISH

BOT angel worship nor saint worship, but prayers and hamility. He wont forth lo preach among the almost senied giories of the Augustah age of the encient world. Wee bettiel him whose Hos are false to that message of hope from God. So much can we know, believe and preach Him. Blessed are the people who know and enjoy this message. To keep such a message clear in the mines of the people is to make war against many errors of the human heart which even in Christian consciourness do not obscure the grace of God! Christia the true prophet of the faith. The resitive of the love and power of His listory is dependent upon its place in the progress of the glorious truth. It is a great thing to understand Christia a due proportion, but it must be in the true course of

How out of the lov of

EIGHTEENTH STREET METHODIST EPISOS. PAL CHURCH.

Christ's Benutiful Figure of the Corn of Wheat-The Death of Jesus-Discourse by Rev. J. W. McKay.

Rev. Joseph W. McKay, one of the delegates from the Irish Conference to this city, yesterday prenched in the pulpit of Rev. Mr. Crawford, taking for his text the words from John zil., 24-"Verily, verily I say unto you, except a corn of wheat fall into ground and die it abideth alone, but if it die it bringeth forth much fruit." The minister detailed the movements of the Lord

anterior to His cruciaxion, and portrayed the terror of the Pharisees, who believed that Christ had come to Jerusatesn to set up an earthly kingdom. They

with palms strewn upon His route, and heard the hosunnas sung by the populace. They exclaimed, "The people will be neve upon this man," and they argued that it was better that one man should die His teachings. But Jesus was not exultant at the homage paid to Him. He wept because they knew

homago paid to Him. He wept because they knew not the day of their visitation. He is preparing a sacrifice; He is going to the traple to prepare Hunself, and He takes occasion to give His disciples a lesson of the deepest interest—a lesson that teaches us we must follow in His steps. He declared "He that loveth his life shall lose it, and he that hateth his life shall gain it." This lesson is must act by this becautinf figure of the reproduction of grain for the sustenance of human life. Some years ago tread of the opening of an Epyptian minimay, in the wrapper of which were found three kertels of wheat. They may have come from Joseph's granary. They were planted in the ground, and when they died wast fields of wheat came up as the product. The grain is put away from the sight of the farmer, but out of that death comes life; the product of that death is developed in all the beauty of the lattice, but out of that death comes hie; the product of that death is developed in all the beauty of verdere and then ripens for the harvest. There is a mystery in all this. The farmer cannot tell by what process this is accomplished, but he trusts to the system established by Him who sends seed thin

CHURCH OF THE MESSIAH.

Reason and Religion Both Necessary for True Christianity—Sermon by Rev. C. C. Carpenter, of Boston. The delightful weather of the past few days, succeeded by the balmy air and bright sunshine of yesterday, have regularly initiated the spring fashions. This was especially noticeable at the Church of the biessinh, corner of Park avenue and Thirty-fourth street, where gay bennets and light dresses seemed to lighten up the whole place. Rev. C. C. Carpenter, of Boston Highlands, occupied the pulpit. His subject was "Reason Necessary to Religion," and was based upon II. Timo-thy, I., 7. Love and reason are the of God, as the Apostle says. So our consciousness declares. But love and a sound mind, interpreted by moderns, may mean religion and reason, the two hemispheres that make the perfect sphere. What a freshness and fascination have the higher objects of the mind! They are ever new, something is always presenting itself, there is a continual state of advancement.

When STRAYING FROM THE PATH OF DUTY it is religion that recalls us; in disappointment religion whispers of eternal joy. Religion is, then, not a dream; it is a pure reality of the soul. Reason seeks truth for its object, as plants seek the

Bethel. In the afternoon Dr. Schenck, of St. Ann's, on the Heights, and the Rev. W. Taylor, of Broadway chapel, New York, delivered the opening address, and in the evening Mr. Beecher preached to large congregations. The text of the discourse yesterday morning was selected from the Epistle to the Ephesians, vi., to-1s.

Mr. Beecher set out by commenting on the study of human nature, its boundlessness, its fruitfulness of suggestiveness, its many-sided planses, and how it resembled the floral world—full of an endless interest to all beholders; but how much that interest was deepened and widened when looked upon by the botanist. Amil all these changes, diversities and varieties, however, there was in our survey of human life, ever present to us, and which we could not get away from, the fact that life was a conflict. If we watched the career of

THE SINGER, THE FORT.

The painter, the musician, the orator, the blest, and as it might appear to us, the best of mankind, we should find that conflict was the Alpha and the Omega of their life. It is the law of our king. We soon find out that we are hemmed in by laws that control and regulate what we say and do. For example it don't take many times for a child to ascertain that if it puts a finger into the fire that its finger will get burnt. Children also soon learn that it is pleasanter to go down stairs voluntarily than it is to go down all of a heap. (Laughter.) In fighting this fight, and dealing with this conflict of life, all men do not start equal. One stitution: he cats, he drinks, and he sleeps; and he gets the good of each. The tired day is followed by the hight's refreshing sleep, and he goes fortheach day filled with physical vigor. Another man is physically frail; he has inherited, perhaps, from ancestors, two or, three generations before him, lungs that feebly do their work, a stomach that only produces thin blood, and thus his brain-power is comparatively inactive, and he is not consequently very fruitfall in ine, noble, large or attractive ideas. Now it

life is a warfare. I don't believe, said Mr. Beecher, that sin was made or created by God purposely, but that the suffering which works out into sin, and are the constituent elements of pain and suffering, were constructed by God. We cannot look at this world and not see that it was a place for discipline. This is what Nature herself would have said could we but have read her language. Every change, all the climacteries of life, are as a new birth to us.—places in our history where we may start afresh. But it is said that pain and suffering is not in accordance with love, and that there was a kind of meanness in the ordination by which Christ suffered in our stead. Why, is not the world full of suffering in the stead of others? Do not mothers suffer for their children? If they were not to suffer, why, we had better turn the cradle bottom side up. But then men get dissatisfied with the place in which God has put them, and they suffer a good deal on that account. They say, "God meant me to be an eagle, and I am only a sparrow, only a jay bird!" Whatever God meant you to be, he meant you to do the duty that lies nearest to you, and to do it cheerfully and as in His sight. What joy will await those in heaven who have gained great victories in great moral conflicts. God's angels come and sit in shadow. When you think they have had a defeat they have had a victory. "There is

MR. BUMBLEREE,"

you say, "look how he came out of Black Friday; he just sold his stock in time; he didn't get into the corner,' and he always comes out all right; he seems to be the most prosperous when other men are in the greatest adversity." Yes, I have known a good many beetle bugs of that kind, and you may always ten what the disposition of such bugs is. You see another man; he has failed—yes, bankrupt in fortune, not in name; sit his life a psalm; the flowers springing up under his feet where'er he goes; he don't make much money—never did; but the children—how they love to linger around him! How happy he makes everybody who knows him! How

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ST, PETER'S ROMAN CATHOLIC CHURCH.

Sermon on the Obligation of Restitution by Rev. Father Pollard-Text from the "Herald." Rev. Father Pollard, curate of the parish of St.

eter's, Brooklyn, preached an admirable sermon at the principal service held yesterday in the church corner of Hicks and Warren streets, before a full congregation. The reverend gentleman took for his text the Gospel according to St. John, xvi., 5, 16 inclusive:-"How shall we escape of those whom the Holy Ghest will convict of sin ?" The speaker dwelt upon the obligation which the violation of justice imposes upon man to his fellow men and urged that that obligation was restitution. The injured man must be restored to the possession of that of which he has been unjustly deprived. It is obligatory upon us to make good to our neighbor that of which we may have unlawfully deprived him. This is absolutely necessary ere our sins can be forgiven. Christ said to Peter, "Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven." But this absolution of the Church cannot free a man from

THE OBLIGATION OF MARING RESTITUTION. Nothing can absolve him of this duty, which is essential to the salvation of his immertal soul. No, not all the prayers that were written by all the saints, nor almsgiving, nor rigorous fasting, nor good works can make satisfaction to Heaven for the obligation of restitution. Why? Because Almighty God could not give to His Church a quality which would contradict His own essential nature. Every man who, by word or act, shall injure his fellow man, every thief or robber, every one who shall lie about the intrinsic value of a thing to be sold, must make restitution. Every servant who may give away at the door or carry of to her friends any portion of the pre-

perty of her master without his consent must make restitution in order to gain the absolution of the Church. Every person who may use un just weights and measures, every one who takes advantage of the wants or necessities of his fellow man in a business transaction must make restitution. Professional men who undertake to do a certain thing for another and fall must make restitu-

tain thing for another and fall must make restitution. Overseers a losses who permit their men to
waste their time and neglect their work are also
bound to comply with this requisite for salvation.
Those who receive but little wages, and who abrogate to themselves the right to adjust the matter,
who, in fart,
KNOCK DOWN—TAKE MONEY ON THE SLY,
have no excuse for their sin, You make a contract
with your employer to work for a stimulated
amount, you were in possession of your senses at
the time, you are in your right senses at the present
moment, you have to make restitution. The politicien, the man who undertakes to serve the public
for certain wages, and is not satisfied, or contented
therewith, but takes more unlawfully from the
treasury, is bound to make rest tution. If the official
allows another to take from the treasury what is
not justly due him, he is guilty of injustice and
bound to restore it. This law is not applicable to
him alone as an individual, but also as a member of
a coporate, a judicial or any other form of body
poilile.

AFTER THE LEGISLATORS AT ALBANY.

I don't mean to imply for a moment that all those

bound to restore it. This law is not soulcable to him alone as an individual, but also as a member of a coporate, a judicial or any other form of body politic.

AFTER THE LEGISLATORS AT ALBANY.

I don't mean to imply for a moment that all those who are called upon to fill political offee are dishonest men. God forbid that I should do so. Yet the venality displayed in the political arena, if report speak truly, is really appailing. In one of the leading New York papers—the HERALD—I saw it stated last week that "members of the Legislature at Albany were as much a matter of commerce or merchandise as a barrel of four." Oh! how shocking is this spectacle, when we consider the nature of that solemn oath which these officials have taken before God to subserve the interests of the State? And yet because they get money they violate it. Such perjured men, who prove at once false to their God and their country, are bound to make restitution. Not ouly must goods or money unlawfully received be restored, but the interest accruing on the money must also be restored for the time during which the principal has been wrongfully withinsid. If the person defranded be dead then must be help to found, and if that is not possible the poor are the proper ones to receive the value. Speaking of money paid as bribes to legislators, he contended that the recipients were in conscience bound to restore the ligotten lucre to the lobbylst from whom they had received such money, and If that person could not be found then the poor are the next cammats.

If this charitable suggestion be carried into effect among the Kings county legislators, it has been humorously suggested by a layman that the poor? How the first cammats has said, fourteen hundred years ago, "If there is not restitution there cannot be absolution." The sacred Scriptures are filled with passages urging this essential of justice, and even reason points out the necessity of fulfilling this requirement for the well being of society. All the disturbances witnessed between capital a

SERVICES IN NEW JERSEY.

ST. PETER'S CHURCH, JERSEY CITY.

Sermon by Father Beandevin-Breencous Principles Combated-Good Works as Weil as Good Professions Necessary-Warning to Lukewarm Catholics.

In St. Peter's church, Jersey City, Father Beau devin, S. J., preached a sermon from the Gospel of the day, which contained the promise of the Saviour to His Apostles that He would send the Holy Spirit upon them. The Spirit of Truth spoken of in the Gospel was sent down upon the apostles on the Day of Pentecost that they might preach the truth to all generations. Christ set up a chain of proof in the midst of the world for the enlightenment of all nations. There are to-day

PALSE AND PERNICIOUS PRINCIPLES. which are antagonistic to the peace of society itself in regard to the teachings of the Church of Christ. Men will tell us it is no matter what a man may believe, provided it is satisfactory to his own conscience. Those who speak so are not Catholics, and there is very little hope that they will ever become members of the Catholic Church. Unfortunately,

science. Those who speak so are not Catholics, and there is very fielde hope that they will ever become members of the Catholic Charch. Unfortunately, however, there are Catholics who, while they do not go so far, hold very croneous opinions regarding the doctaines of the Church. Gur blessed Lord tells us that we must labor to obtain the crown of eternal life; that we are His soldiers, and that will have a the servant who burled his to be called a Catholic, why is it that our Lord condemned the conduct of the servant who burled his talent? Why does He remind us that there shall come a last day, when we shall be judged, not by the name which we bear, but by the good deeds that we have done in the service of our Divine Master? Why will He expel so many on that day from His right hand? Because they do not act consistently with their promises when they received the holy waters of baptism. Our Saviour tells us that on that day God will send His angels, who shall separate the good from the wicked, and the wicked shall go into everlasting fire, while the good shall go into eternal life. There is

ANOTHER PRINCIPLE NOW APLOAT in society. Many men say that they cannot understand will go did will punish with eternal torments a mortal sia. For the past eighteen hundred years the Church has taught by her pontifics this doctrina which those people do not seem to understand. They have a difficulty in realizing it. Why, the very meaning of the word "mortal" is "deadly." One such sin is sufficient to debar us from eternal salvation. The Apostle Paul doclares that we crucify christs over again whenever we commit a mortal sin. The very angels fell from their high estate by the commission of only one sin, and that sho one of thought—the sin of pride. Adam fell for the commission of only one sin, and that sho one of thought—the sin of pride. Adam fell for the commission of only one sin, and that sho one of the sum to be a punishment of the greatest intensity. And yet you see how few believe this doctrine practically. See how they

such a case is null and void, and though given on earth it will

NEVER BE RATIFIED IN HEAVEN.

Those who live on under such a deiusion receive a billad encouragement to persevere, and, as the Gospel tells us, they are groping in darkness. They will try to persuade you that they are right; but the Gospel tells you that they are wrong. The preacher then recited the case of the billad man in Judea, who prayed to Christ to restore his sight, and his prayer was granted. So should we pray that the mists may be cleared from our eyes, that we may see the light and escape from the ways of darkness. We should ask for the light of the Holy spirit which Jesus sent down upon His aposties, that when the last day shall come we may pass from this vale of darkness to the region of eternal day.

from this vale of darkness to day.

The music was taken from Rossi's mass in D.

The music was taken from Rossi's mass in D. Professor A. Neuendorf and his quartet choir still constitute a great attraction in St. Peter's. The pit incarnatus" was rendered by the basso, Signor Vierting, of the Nilsson troupe, and was a fine

Pather Tom Burke will deliver his first lecture in Jessey City in this church, for the benefit of St, Patrick's church on the Heights, of which Father Hennessey is pastor. The eloquent Dominican will deliver lectures afterwards for the benefit of the Sisters of Charity at St. Peter's, the Sisters of the Poor at St. Mary's, and for St. Bridget's church, the pastor of which is Father Corrigan.

STUDY THE HERALD SERMONS.

TO THE EDITOR OF THE HERALD. Every Monday morning the New York HERALD teems with reports of good sermons preached in different churches from various points of the compass, from most of good stirring thoughts may gathered or useful lessons drawn. Let these be kept and read along through the week, thought of, meditated on, put in practice every week in the year, and this pleasant exercise will be of more value to such readers than five times the price of